6. [illegible]

[illegible] were. This section describes the methods of securing the principal raw materials - berries, fruits, roots, wood, grass, fish, fur, and garden produce.

[illegible] Collecting. Berries, roots, spruce fruits, spruce gum, and eggs are collected. In summer the tops of the wild roots plant may be pulled for use in soup, and a parsnip-like tuber is sometimes dug. When berry picking occurs in the summer, the girls may still pick a few high bush cranberries which, making the rabbit have a tasty relish. When women and girls return to camp with berries, they may offer a share to women who did not participate in the picking, who will often reciprocate with something to add from an abundant supply of blueberries or low bush cranberries.

When a patch has the ground and piled in a small piece of canvas which is folded to gather for transportation. In winter the women scrape away the snow with the hands or snowshoe and use an ax to chop out a frozen mass of snow. When the snow is dried out it is used to put children's diapers clothes. When used to drink by others, snow is not drunk. Spruce fruit for use as a soup base is cut by the women. A number of small trees may be dragged into camp and then trimmed. More rarely, a birch bark is obtained by cutting across the lower branches of a standing tree. Spruce gum is pushed off a red spruce tree in the course of traveling and chewed immediately. In June or July a hunter occasionally finds the eggs of spruce hens or willow grouse. The eggs are gently shaken or tapped to ascertain if there is a young bird inside; should this be the case, they are said to be returned to the nest.

[illegible] Water is obtained from rivers, streams, and lakes in one or two quart covered cooking vessels by the women. In winter the ice of the river is chopped through and this must be done several times a day as the ice hole will soon freeze over again. Some say to select as secure water. Suggest search water is avoided whenever a better source of running water is not too far distant.

[illegible] Collecting wood for fuel is time consuming in the winter season. An open camp fire in summer or fall requires relatively little effort so far as fuel gathering is concerned. When families were all ineligible to gather a large enough supply of poles to keep the fire going until bedtime. In winter, gathering fuel for an open fire is more laborious, since enough wood has to be collected to provide heat all morning. Though the various spruces would used in smoking holes, it is chiefly the men's task to bring wood into camp. In practice, however, women and girls assist. Keeping a stove going in winter requires so much fuel that it is not possible to rely on the supply of dead wood lying around a settlement. Therefore, in order to insure an adequate winter wood supply for a settlement, sufficient trees must be dried out to burn next to advance. Two methods are used for drying trees, burning and girdling. In the former procedure, small trees of standard are fired when the wood is right. The fire kills the trees and in a year or so the wood is dry enough for fuel. Mixed silver and spruce trees, from six to twenty inches in diameter, are girdled. This process will dry a tree in about two years. Jackpine is sometimes dried by felling a number of trees, cleaning off the limbs, and then stacking the poles upright against a clump of willows to dry. In about three years this wood will be thoroughly dry, although half-dry jackpine is used to open fires and green jackpine is burned in heaters. A sufficient amount of wood is rarely cut to last more than a short time. Each spring there is usually a severe shortage of wood, and any deadwood lying around the settlement, including discarded snowshoes, is utilized for heat.

L. Gheorghiu. © ©. (1961-1965) 1149 MD12 Malawa MD12

Game [illegible] and the bodies. Second feeling: a task worth of reasonably straight 313
grain, both wherein wives are picking trees or to rest for ordinary manufactures. The
selection of a bark is to used to manufacturing; nitrogen is more carefully made. A fairly
with thickness is desirable as that does rather than the pieces of bamboo will provide
sufficient width for the vehicle. Straight grain is also regular. Finally, the tree must be
healthy and without any sign of rot as the bark is rather easy from the ground, since
it is the inner portion of the wood which is less subject to bending.

Shooting and fishing. The greatest emotional interest is aroused in canoe hunting, which 224
requires considerable preparation and initiative. Six or of hunting the person usually sent 226
out with the news and conditions and appearance of canoe. The animals was discussed
usually expressed by Old Kone who said: "I never took me. Bye and bye leave all right. I
will take." Canoe hunters said: "We're gonna see this one. We're gonna catch them." Kone
the proclaimed himself as to a good hunter: "Yes much, allow him anywhere. Get him all
right." Several times before coming out on a hunt, individuals mentioned dreams which
contained a reference to fish or water. There were interpreted as favorable omens for the
forthcoming venture. Such dreams may be regarded as further aiding the hunter's self
confidence. Another important factor regarding the optimism that characterizes hunting is the fact that a person rarely sets out to a major hunting trip out of a
sense of duty or urgency. Only chicken and rabbit hunting, in which the hunter knows
from experience that he can expect some success, is undertaken as a routine activity out of
necessity. The hunting of larger animals, however, always rests on the hunter's enthusiasm
and eagerness. Pressure is of little avail if a man does not desire to hunt.

The canoe, as mentioned, is the most important game animal hunted by the Kuku, al- 225
though in season the antlers is equally important to them. Throughout the year adolescent
boys and young men hunt rabbits. Porcupine are killed whenever the opportunity presents
itself, despite the fact that in Kuku Culturing a few porcupine skin. Bears are not sought
but are usually slain when encountered. If game is short, a man may illegally shoot a hornet.
In early autumn, men occasionally visit the mountains to hunt and trap grasshopper and
gophers. Hunting by bushmen, except for porcupine and the hunting animals, is not restricted
by game laws.

A man planning to hunt canoe generally prepares to be gone several days and expects
to travel a radius of fifteen miles or more. Parts of country containing fat marshy meadows
with, perhaps, an overlooking ridge are favorite spots for such hunting. Stretches of burnt
timber are also visited by canoe. A canoe hunter's equipment always includes a large
rubber rifle, a short handled ax, nails or ties (in the event that he wants to return to camp
on a raft), a dirty bamboo knife wrapped in a rag, and matches. Food is also taken, the
amount depending on the time the hunter expects to be gone but always including flour
mixed with baking powder and tea mixed with sugar. These supplies partially fit into the
hunter's pack. Blankets and so on packed on a dog. Food is generally prepared for a man by
his wife, who also has husband have long he expects to be gone. If two or three men hunt
together each takes his own food.

Moose are hunted individually. The hunter looks for a likely area and searches the
ground for signs. When a track has been located, he estimates its freshness from the moisture
of the torn soil, from the freshness of appearance, and from willow shoots, torn while the

323 Woodworking. In recent years, because of the arrival of mill sawed lumber in Lower Post, the necessity of preparing this material by whipsawing and hewing has been reduced. In 1945 lumber began to arrive in the town via the Alaska Highway. When many construction camps along the road were demobilized during the summer of 1945, the United States Army permitted the Indians to secure enough lumber gratis (the people paying only for transportation to white men's trucks) to complete cabins in Lower Post. In the fall of 1945 a commercial sawmill began operations near the town, and in the spring of 1946 a number of Upper Laird Indians, wishing to finish log cabins, bought lumber from this source for construction in winter settlements. Nevertheless, in the bush, Indians are still often forced to depend on whipsawed and hand hewed lumber for necessary construction.

322 Poplar and red spruce are selected for the manufacture of coffins, bowls, tables, and other household objects. Birch is preferred for toboggans and sleighs, while dry black spruce saplings provide snowshoe frames. Dry wood is regarded as inferior to whipsaw or split, but only green trees are used in preparing snowshoes, sleighs, and toboggans.

313 The first step in woodworking, after the tree has been felled and cleared of limbs, is to 348 cut the trunk into one or more sections the length of the desired lumber. When lumber is to be prepared by hewing, the trunk is usually split down the center. Several procedures are used in this process. In the case of poplar, the pole is first partly split by using along a straight line and then completely split with the aid of a wedge. As the halves split apart, the wedge is removed and inserted further along the cut, or a second wedge may be inserted before the first is withdrawn. Small poplar, up to about four inches in diameter, is not split before being hewed. In the case of birch selected for a toboggan, only the lower ten feet of the tree are used, cut close to the ground. Before attempting to split birch, the surface is lightly hewed on two directly opposite faces. In this process the outer and inner bark are used away together with a thin section of wood. Along each of these levelled surfaces a groove is cut, about one inch deep and three quarters of an inch wide. This work is done with an ax. To split the wood, the log is deeply axed along the length of one of these grooves. When the axe is reached, a single strong ax blow usually causes the wood to split in half at this point. A wedge is now driven deeply into the split axe. The worker goes behind the wedge, toward the center of the log, and here again deeply splits the pole with his ax. Removing the wedge from its new lodging place, he drives it into the wood at the point where he has just axed. He continues this process until the log splits in half.

The split log to be hewed is propped against the branches of a spruce tree. Using a sharp ax the worker proceeds to ax away the rounded section of the trunk. Starting in the middle a series of gashes are cut through the bark into the wood until the bottom of the log is reached. Returning to where these gashes began, with short strokes of the ax remove chips of the bark and wood. This process is repeated on the inner surface of the split log where, however, there is relatively less wood to remove. Hewing continues until the required thickness of lumber is achieved, although a piece of lumber is not hewed thinner than about one inch. Further thinning is obtained by planing. During the course of hewing, the log is repeated and what was the upper surface is now hewed down from the middle. The work must always be done carefully in order to avoid a warped or uneven board. The hewing is little more than planing done with an ax. In preparing birch for a toboggan, con-

sidewalk width is mortised in the lumber by the process of forming the inner section of the split round shown as much as the outer, rounded section. This is done in order to preserve that portion of the wood which bends more readily and which has crossed the contact of the standing tree. It also ensures a stronger piece of lumber, since the softer wood is said to be on the interior near the core. Shaving is usually completed at the spot where the wood was obtained. The boards are then carried into camp where they may be further planed or processed and used. 312 313

Two men can split a piece of poplar, seven feet long and eleven inches in diameter, and have two handy, two inches thick, in about twenty-five minutes. With, working more painstakingly, harvest an equally piece of poplar, seven feet long and four inches in diameter, in about thirty-five minutes. To split one birch log, six feet long and six inches in diameter, and have three pieces of lumber, each an inch thick, occupied three Donnelly for about five hours. He worked patiently and carefully and seemed preoccupied with his task. Normally, however, he often stopped work to communicate some thought that was passing through his mind, generally one unconnected with the task at hand. He also criticized the others sister's opinion of what was being accomplished. 312 317

Lumber is whipsawed on saw-pits which stand in some nearby part of the forest where large trees are available. If a log cannot be moved to a saw-pit, it may be whipsawed by being felled across a fallen tree, or else it is blocked up with pieces of wood. In such cases whipsawing becomes a laborious operation in which one man must crawl under the log while the other stands on the upper end of the saw. Before whipsawing, the wood is generally cleaned of its bark. Guidelines for sawing are made along the length of the log by means of a string which has been rubbed with a piece of charred wood. Two men hold the string, one at either end of the log. One then picks up the line and allows it to snap against the wood, leaving the impress of a straight line. 313

Thin poles, such as are used in making snowshoe frames, are bowed or trimmed with a hunter knife. Straight grained black spruce, about one inch in diameter, is selected for this purpose. Each pole is cut an inch or two longer than the desired length of the lumber and brought into camp. In cold weather the wood is thawed before being worked. With a knife, the pole is now trimmed on two directly opposite sides to a thickness of about five-eighths of an inch in the center but thinner at one end. The width of the original sapling is retained and even the bark is left on the wood at this point. The pole is now ready to be bent in order to serve as half a snowshoe frame.

Lumber is generally planed with a carpenter's plane and sawed with a Swedish bark or carpenter's saw, but in an emergency both these operations may be performed with an ax. To cut lumber with an ax, the ax is first driven straight into the wood at the point where the separation is desired (Fig. 3, c). The wood is then cued from below at a forty-five degree angle to the first cut. Further using takes place at the apex of each angle, the blade driving straight into the wood until the separation is effected. In cutting with a saw, the T-square is used to mark off a straight edge. If sawing must be done along the length of a board, a chestnut line is used to mark off a level edge. 312 313

Wood may be bent on a bending frame or by hand. Toboggan boards are bent and dried on the bending frame described above. That portion of a piece of lumber which was lowest 312

1 [see category H6, p.58 -- Analyst]

[illegible]

a human even when gone. Salem is found a high mountain on eddy soil. The wood is good for fuel when dry and a easy to chop. The bruit is particularly comfortable, to edi- ene being compared to silk. People also regard the odor of balsam bruit as highly pleasant.

Miscellaneous. Cosmic phenomena have stimulated relatively little speculative thinking among the Kaska. There is, for example, no idea why if the moon and sun are male or female. Only had even vaguely heard that to bilay the moon is a woman. This may be a reflection of the Catholic belief regarding Mary as the month dedicated the Virgin Mary. There are no ideas of the moon affecting human behavior. The big August moon is a sign that game is fat but the planet itself does not influence the growth of game. Eclipses are viewed with wonder but no interpretation of their cause or function could be obtained.

Some men, notably Old Man and Kwan Jim, possess a good knowledge of hydrographic phenomena, like durability of "mud water," which has been derived from long experience working on rivers' even beans. It is widely recognized that rivers like the Liard, which run in mountains, freeze quickly. On the other hand, rivers like the Frances and Dease, which have their sources in large lakes, take longer to ice over. People deem river ice to form quickly, as this assures a smooth surface that is ideal for toboggan travel. In hauling wood on sleighs and toboggans, the vehicles are often run on the smooth sheet ice of rivers.

Directions are not related to the cardinal points and few Indians could indicate north or south. References to direction are generally by the courses of rivers or by known land marks identified with place names.

HUMAN ORGANISM

In this section are reported knowledge and attitudes concerning the structure and functioning of the human body as well as information, based on reports, observation, and clinical testing, regarding socially patterned psychological processes. It is obvious that some of the data consists of popular, scarcely formulated beliefs, which may vary considerably between different individuals, especially between members of different tribal districts. Some of the ideas may be survivals of aboriginal conceptions. These, however, as contemporary Kaska thought are associated with attitudes which have undoubtedly been acquired from missionaries and other white men. As in the case of religion, no attempt has been made to classify aboriginal conceptions apart from introduced ideas, our purpose being to describe the content of knowledge regardless of its sources.

Bodily Structure and Function

The pattern of human growth is compared to the development of other aspects of nature. "Anything in the ground he grow. Some big grow; no more he grow. Injun just the same." Growth of the body is a function of bone development. Girls mature more rapidly than boys.

Weather, food, and heredity are the principal factors determining the growth process. Summer is a more favorable period for human development than winter, as again it would seem as though the organism is viewed as developing in harmony with the rest of the

[illegible]

[illegible] exist in the dominant institutions and produce a small emotional response. Values, on the other hand, are more congruent with the dominant institutions, consistently more important to the personality, and become expressed in behavior. Ideas of saving and preparedness also represent beliefs rather recently acquired from white trappers, traders, and missionaries. Their integration with basic motives is still to take place.

Obviously future ideals, when they become conditioned to experience values the satisfies and survival, are proven desirable from experience. Energetic trapping, for example, is generally recognized as a means of getting a larger amount and richer variety of food. As acquired beliefs assume increasing importance, they possess satisfactions like greater self-sufficiency and resourcefulness, but also become threatening to a personality which desires the effort and duty that they entail. In other words, a conflict between goals ensues, between on the one hand, spontaneity and enthusiasm on the other. As a result of this conflict, anxiety is aroused and promotes various defense reactions. The individual talks of working hard, "settling," and makes other grandiose plans, but shows little effort to carry these projects into practice.

Flexibility, therefore, is revealed in the lack of realistic long range planning, and this gives Cree culture its superficial flavor of spontaneity and informality. Dinner and gambling games may be anticipated for a day or more, but because nobody feels inclined or (as a result of the underdevelopment of leadership patterns) able to assume the functions of rigid organization, seldom get started until quite late some evening. Lumber is hewed and whipsawed when needed and in the quantity required. A supply of ice forewood in the bush is seldom sufficient to last beyond about two months, and more than one or two days' supply is never found in camp. When stocks of land are dried wood for fuel, too little may be dried with the result that by spring people are reported to burn large amounts of green wood. Lack of foresight occurs in connection with buying winter supplies, some things invariably being forgotten. The disturbance occasioned by shortages is usually slight, never leading to confrontations within a family or producing resentment and devaluation, such as might be expected from a performance personality in western society. There are even tendencies supporting flexibility as, for example, attitudes exercising danger with the manufacture of snowshoes before there is snow on the ground, or with starting too extensively for moose in trapping.

A striking expression of lax planning is encountered in the training of dogs. The Indians attempt to teach dogs to obey a few simple commands, but confine their lack of success to this effort. Old Mista admitted that white men trained dogs far more successfully. Much of the poor care and irregular feeding that dogs receive can be traced to the absence of rigidly planned routines to which regular feeding is perceived as duty, thus people often "forget" to feed their dogs.

By way of partial summary, it may be said that relaxed attitudes toward future goals are motivated by flexibility and represent an attempt to preserve egocentric mastery in a setting of moderate ego development. An effort is made to circumscribe the field of personal action in order to avoid any too great testing of the limits of personal responsibility for success and failure. We see now why utilitarian preoccupation with concreteness, or intellectual circumscription, is not only self-assertive but also influenced by needs of ego safety. Speculation and planning beyond immediate necessity are anxiety provoking to an ego that